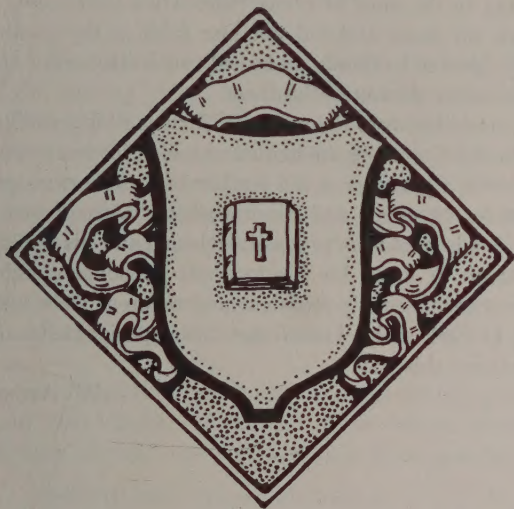


THE DUKE DIVINITY SCHOOL BULLETIN



Volume 25

May, 1960

Number 2

A Prayer of Thanksgiving

OFFERED AT THE MEMORIAL SERVICE FOR DR. JAMES CANNON

Our Father, we come now to praise thee for the spirits of all great men through whom revelations of thy nature and glory have come to us—men of resource and furnished with strength, men who by thy grace have been true and brave and productive, who have been trusted mentors of youth and honored colleagues in the tasks of preserving and extending knowledge.

We especially call to remembrance thy servant, James Cannon, who used with diligence his appointed span of years; who was not found wanting in the hour of crisis; who when trials came upon him did not shirk the issue and did not lose faith in thy goodness; who was tenderly devoted to family and loyal to friends; and whose heart's desire was to serve thee in faithfulness.

For his commitment to the cause of Christian higher education and his loyalty to the University he helped to build; for his response to thy call to service as a preacher and a teacher of preachers; for his yearning after things excellent and his impatience with presumption and hypocrisy; for his readiness to make decisions and his ability to speak unpopular truth in love; for his example of honesty, fairness, and democratic concern; for his confident and reverent walk with thee we praise thee, O God, and acknowledge these special riches of grace in which we rejoice this day.

—W. Arthur Kale.

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THE DUKE DIVINITY SCHOOL BULLETIN

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Editorial

A grievous deprivation has come to the Divinity School community in the passing of former Dean James Cannon and Professor Emeritus Gilbert T. Rowe. In this issue of the *Bulletin* we reverently and gratefully recall the personal impress of these two men upon our institutional life. Nature lavished her endowments upon them both, and each actualized his potential in accomplishment and service. We shall long remember and gratefully cherish their rugged expressions of native independence, combinations of irenic patience and stern demand, sallies of irrepressible humor, comradely infusions of strength, and the silent heroism with which they bore personal affliction.

The forward thrust of the mind, the connecting power of conscience, and the fragility of human tissue—these constituted the reaches of their life and work. They pass from our ranks as when

a lordly cedar, green with boughs,
goes down with a great shout upon the hills
and leaves a lonesome place against the sky.

Such men are truly a summing up of all that's right with the human race.

In Memoriam

GILBERT THEODORE ROWE

September 10, 1875-February 10, 1960

ADDRESS DELIVERED AT MEMORIAL SERVICE IN YORK CHAPEL
ON FEBRUARY 26, 1960, BY DR. KENNETH W. CLARK

In the decease of Gilbert Theodore Rowe on February 10, 1960, at the age of eighty-four, a career of unusual quality and distinction came to its completion.

It was almost thirty-two years ago (1928) that he began a long period of service to Duke University, and particularly to her infant School of Religion (as it was then called), as Professor of Christian Doctrine. Although his chair came later to be entitled Systematic Theology, the earlier title reflected better his own approach, for he was ever a teacher of people with the human touch, who sought to transmit the tradition of the Protestant faith. As a theologian his basic affirmations were traditionally sound although many considered him "liberal," perhaps because as a teacher he reveled in provocation and shock with sharp challenge and exotic declaration. Always perceptive and alive to the student's leading, he was both entertaining and stimulating in response. For twenty years he served the Divinity School, spending one year (1938-39) at Drew University as Visiting Professor, and finally acting in the capacity of Dean during a year's interval between formal appointments.

Dr. Rowe was not only a professor but also an active churchman. He was already fifty-three when he came to teach at Duke, with a full career as minister behind him. Trinity College and Duke University had already honored him with the D.D. (1914) and Litt.D. (1925) degrees. He had been born the son of a Methodist minister in central North Carolina (Rowan County, near Salisbury) on September 10, 1875, and he personified the native culture, especially its religious and Methodist character. He earned the baccalaureate degree at Trinity College in 1895 (three years after its removal to Durham) and, ten years later, the S.T.D. degree at Temple University. He was admitted to the North Carolina Methodist Conference in 1896, only six years after the two state conferences were formed. Received into Full Connection in 1898, he was then ordained a

Deacon, and two years later an Elder. He began at once to serve pastorates, in eleven successive appointments up until 1920, his restless spirit moving on across the Conference. It was while he served the church at Albemarle that he married Pearle Bostian in 1902, loyal "first lady" of many parsonages and mother of two sons. Dr. Rowe's later pastorates were at Central Church in Asheville, Tryon Street (now First Church) in Charlotte, Wesley Memorial in High Point, and Centenary in Winston-Salem. He was the "Presiding Elder" of the Greensboro District in 1913-14 and served for many years as a Trustee of Duke University and of Greensboro College. For a quarter of a century he attended successive official conferences of his church, including the Ecumenical Conferences in Atlanta and in London and the historic Uniting Conference in Kansas City in 1939.

At this point in his career, the pastor became editor, first of the *North Carolina Christian Advocate* and then of the *Methodist Quarterly Review* at Nashville until 1928—serving simultaneously as Book Editor for the Methodist Episcopal Church, South. It was in this period that he produced his works, *The Meaning of Methodism* and *Reality in Religion* (the Quillian Lectures for 1927 at Emory University). From his post in Nashville he contributed a sermon to *The Southern Methodist Pulpit* (edited by J. M. Rowland) in company with Ivan Lee Holt, Frank Smith, Clovis Chappell, and others.

Gilbert Rowe has been admired and beloved by many over the years. He himself was a man of affection and gentleness and he drew a like response from others. He stood as a patriarch among us, and a link with an eventful history in the Church and in the University. Through a long career he witnessed and participated in historic achievements which made him wise and found him faithful. His colleagues and his students everywhere would honor him, and in this special service today we bespeak the tribute of all to one "filled with the fruits of righteousness which come through Jesus Christ, to the glory and praise of God" (Phil. 1:11).

RESOLUTION ADOPTED BY THE FACULTY OF
THE DIVINITY SCHOOL, APRIL 13, 1960

The faculty of the Divinity School of Duke University is moved to record a corporate and official word pertaining to the recent death of one of our beloved colleagues, Gilbert Theodore Rowe. It was in 1928 that he assumed the chair of Christian Doctrine, in which post he continued for twenty years until retirement.

His academic qualifications were early reflected in under-graduate studies at Trinity College (A.B., 1895) and graduate studies at Temple University (S.T.D., 1905). He came to Duke after eight years of editorial service in the Church, recognized by the award of the Litt.D. degree by Duke University in 1925. To his teaching assignment he brought also the experience of twenty-three years in the ministry. His preaching was a remarkable blend of considered wisdom and spontaneous utterance, homely metaphor and startling originality, delivered in an inimitable manner and, as he often remarked, with his "usual liberty." As early as 1914, Trinity College awarded him the D.D. degree in recognition of his ministerial attainment.

The intellectual leadership for which Dr. Rowe was known corresponded with the liberal movement in the religious life of the South. We catch the spirit and stress of those controversial days from a contemporary who has written of his "daring independence" and pictured him as a "knight in shining armor, doing battle for freedom and advance."* He sought to expound the new approach not only in the pages of his *Methodist Quarterly Review*, but also in his first book, which was entitled *The Meaning of Methodism* (1926), and in still another called *Reality in Religion*, which had been delivered as the Quillian Lectures for 1927.

Throughout his teaching career Dr. Rowe maintained close ties with the Church, both as preacher and as teacher in Training Schools. For decades his ministerial colleagues elected him as delegate to the quadrennial General Conferences and as leader of the delegation in the year of his retirement. He served as a Trustee of Duke University until 1928 and in 1940 became a Trustee of Greensboro College. Thus his influence was widely spread upon student, layman, preacher, and educator. Of special note were the unusual years when Dr. Rowe taught at Drew Theological Seminary in exchange with Professor John K. Benton (1938-39) and served in the role of our dean on two occasions: in 1933-34 in the absence of Dean Russell and again in an interim in 1946-47.

After his retirement in 1948, Dr. Rowe fulfilled a busy schedule teaching in Leadership Training Schools, in which he was especially effective. He was widely known, greatly loved, and came to be respected everywhere, and through his continuing service strengthened the bonds of our school with our alumni and with the Methodist people generally.

* Consult the "Appreciations" published at the time of Dr. Rowe's retirement, in *The Duke Divinity School Bulletin*, Vol. 14, No. 2 (May, 1949), pp. 18-26 (esp. p. 23).

Now after twelve years of retirement he has passed from our midst and we, his professional colleagues and personal friends, record our gratitude for his service, our joy in his friendship, our blessing under his daily ministration, and our enduring memory of his great heart and Christian spirit.

MEMORIAL STATEMENT BY DEAN ROBERT E. CUSHMAN

On February 10, 1960, Gilbert T. Rowe departed this life and entered upon new vistas which God has prepared for them that love and serve Him. The Reverend L. B. Hayes wrote tellingly and truly, "God's valiant gladiator for truth has gone Home. He leaves the arena, tired but triumphant"; and Mr. Hayes adds, "He possibly did more to defeat dogmatic obscurantism in the field of religion than any man in our Conference and more in support of liberal theology than any preacher-teacher among us." I would judge that this is true, and not alone in the Western North Carolina Conference, but in the Methodist Church South of those days. Twenty classes of Duke Divinity School students were edified more than they were also amused by the pungent power of his theological reflections. Again, Mr. Hayes is right: "He was too big to be generally popular, too honest in his convictions to deal in double talk, too earnest to compromise." Oh, may his tribe increase.

I came to Duke when Dr. Rowe had passed the zenith of his power and was near retirement. First as his colleague in theology, then as his successor, he received me gladly—quizzically, to be sure, for he had heard rumors of a "neo-orthodoxy" abroad, whereas he had only lately returned scarred but undaunted from his battles with the dragon of an old orthodoxy. Yet in the ensuing years he would sometimes place his finger beside his nose and say: "Cushman, I think you are, on the whole, sound." Visiting him from time to time during his declining years of enforced quiet, one thing recurrently impressed me: He was always questing, never content with solutions because he had held them, always alert for nuances of truth that had escaped him or awaited beyond the security of all established positives.

On February 25, 1960, a Memorial Service for Dr. Rowe was held in the Divinity School Chapel. A statement, which is printed in this issue of the *Bulletin*, was read by Professor Clark and is reproduced in these pages by official direction of the Faculty and Dean of the Divinity School, together also with a Resolution adopted by the Faculty in regular meeting. Mrs. Rowe resides at the home on Pinecrest Road with their son, Ted. Gilbert T. Rowe, Jr., is Professor of Romance Languages at Shreiner Institute, Kerrville, Texas.

JAMES CANNON III

November 30, 1892-March 9, 1960

ADDRESS DELIVERED AT MEMORIAL SERVICE IN YORK CHAPEL
ON APRIL 19, 1960, BY DR. RAY C. PETRY

How do you say farewell to a departed friend? Especially if he be not far away? How speak, not only of what a man accomplished, but also of what he was? James Cannon was a man of integrity who did nobly. He brought honor to a distinguished family; learned the arts, letters, and theology at Webb School, Trinity, and Princeton; merited decoration as a chaplain in France; served the Christian Church and Methodism, loyally, in conference, editorial chair, and academic endeavor. To Duke Divinity School he gave a life-time of dedication as Professor, Chairman of the Faculty, Acting Dean, and Dean. He raised the standards and set in world focus the role of the School as a component of university life and as servant of the Church. With self-effacing assiduousness, he performed the great task of doing many important, little things.

Yes, he achieved nobly. But who, and what, was he who lived behind photograph and beyond biography? He was a faithful Christian of simple piety, a dutiful son, a fond brother, an affectionate husband, a tender, proud father, a kind friend. An educated man, he was nurtured on the Bible, Methodist hymns, Latin grammar, and the glories of English literature. As teacher, preacher, and writer he gave unstereotyped exposition to the Hebrew-Christian Scriptures and to the sacred writings of other world-faiths. He was an uncommon administrator with uncanny ability to see and to serve the divine-human end. Saying little, while ruminating much, he often spied the elusive point buried in university committees, church conferences, and theological associations. While chief curate of souls within the Divinity School parish, he knit tighter the bonds of Christian *koinonia* that united church, alumni, student body, faculty, those in honorable but oft-forgotten retirement, and the university community as a whole. Everywhere, and always, he was the friend of students and of their families. Ceaselessly, on all fronts, he contended for the spiritual honor, professional advancement, and total well-being of teachers and associates. He upheld the hands of his executive superiors and planned with unassuming thoughtfulness for the welfare of his faculty, his administrative assistant, his library colleagues, his student conferees, his secretarial staff, and his janitorial co-laborers. Together with his wife, Margaret Faw Cannon—a

Christian woman of unique graces deeply beloved in her own right—he remembered who was joyful, sad, or locked in wordless communion with a sick child. He was an advocate of those liberalizing Christian arts that free the true Christian pastor for unaffected ministry in classroom, parish, and world mission. As secretary of the Duke Chapter of Phi Beta Kappa and as Senator in the national fraternity, he gave his personal allegiance to comprehensive scholarship.

What, then, and who, was he? A gallant fighter against implacable enemies in the realms of spirit and flesh; a fertile thinker bursting out with practicable ingenuity and feasible advance across the ruts of prescribed logistics; a worthy opponent and a gracious friend; a generous benefactor of antagonist and protagonist, alike. He saw unbelievably well—even with his eyes shut. His closest friends marvelled to the very day of his death at his alertness when they thought him unaware.

We shall miss him increasingly. Much of the Christian heritage of love and service committed to us—veterans and newcomers as well—was transmitted through his hands and heart. Repeatedly, he insisted that the Divinity School was his love and his life. The burden of proof rests heavily on any who would dispute his right to give that testimony. Hail and farewell, James Cannon! We shall not see your like again!

RESOLUTION ADOPTED BY THE FACULTY OF THE DIVINITY SCHOOL, APRIL 13, 1960

We, the faculty of the Divinity School of Duke University, would record our sense of loss and sorrow in the passing of our former colleague and Dean, James Cannon. We would acknowledge with gratitude his long and faithful service among us, his beneficent influence, and his cordial comradeship.

From 1910 until 1960 the life of James Cannon was for this half-century associated with the history of Trinity College and Duke University. His baccalaureate studies were completed here in 1914, followed by a period of graduate study at Princeton University (M.A., 1917) and war-time service as a chaplain in Europe, for which he was decorated with the Croix de Guerre in 1919.

It was in 1919 that he returned to Trinity College to teach Biblical Literature and, later, Missions. During this time he continued graduate studies at Princeton Theological Seminary, earning both the Th.B. and Th.M. degrees in 1925. He was the first to occupy the endowed chair as Ivey Professor of the History of Religion and Missions, established at the foundation of the School of Religion, which

post he held until his death. His students in college and seminary recall with affection and respect his personal interest, faithful teaching, and imaginative procedure in imparting and enlivening knowledge.

We, his colleagues of the faculty, gratefully attest the great influence that James Cannon has had upon the formative years of our school. His rich experience, incisive mind, and wise counsel have meant much in the deliberations of the faculty and its committees. It was fitting that, after serving as trusted counsellor to deans through many years, he himself was chosen for that role of leadership in 1950. Through eight years he guided the Divinity School in curricular revision, plant improvement, ecclesiastical favor and support, and academic distinction. Statements of appreciation have previously been formulated by faculty and students upon the occasion of his retirement from the deanship.*

Dean Cannon was an active churchman. Upon graduation from Trinity College in 1914 he became the editor of the *Richmond Virginian*, and business manager of the *Virginia Christian Advocate*. He joined the Virginia Methodist Conference in 1917 before his chaplaincy duties abroad, but his "pastorate" was always at Trinity and Duke and her students were his parishioners. He was a skillful statesman in representing the Divinity School in conference and council, and was frequently in attendance at the Jurisdictional and General Conferences of the Methodist Church.

Dean Cannon's concern with educational standards was clearly evinced by his long service to Phi Beta Kappa. First selected for membership in 1925 at Duke University, three years later he became Secretary of the Chapter (1928-59), subsequently Chairman of the South Atlantic District, and ultimately, a national Senator (1953-58). As Divinity Dean he was known as a strict disciplinarian of academic performance. His own attainments were recognized in the award of honorary degrees: the D.D. by Birmingham-Southern College in 1938 and the LL.D. by Kentucky Wesleyan College in 1956.

Beyond our respect for his professional achievement, and honor conferred for his personal integrity and Christian grace, we pay tribute to a friend and give thanks to God for the years of his fellowship with us in our common task.

MEMORIAL STATEMENT BY DEAN ROBERT E. CUSHMAN

My last sight of Dr. Cannon was on the day of Gilbert Rowe's

* *The Duke Divinity School Bulletin*, Vol. 23, No. 3 (November, 1958), pp. 68-72.

funeral as he made his way with difficulty and with assistance up the steps of the great Chapel to pay final respect and tribute to his long-time colleague. On grounds of ordinary caution, he should not have ventured forth that day to tax his already failing strength, but James Cannon had long since subordinated the flesh to his iron will and to the call of duty, especially where he could lift the load of others' suffering. He should be there; he would be there; and there he was; but I remembered the line in his decanal prayer of a previous commencement service. With more than ordinary earnestness he offered thanks on behalf of all for having part in the ongoing of a great university. He spoke of the transiency of individual lives but of the privilege of weaving into the fabric of the unfinished structure the power of influence which would outlive the fleeting span of years the individual can claim. Less than a month later, on March 10, 1960, James Cannon was received into the hands of his Maker. Thus ended a dedicated career of more than forty years of intelligent service to the education of the young for life and for the Christian ministry. Professor Emeritus Frank S. Hickman wrote almost immediately: "James Cannon's personality and friendship stitch their way in and out of our whole memory of Duke University, and especially of the Divinity School. He had a remarkable command of the ramifying details of the Divinity School organization and operation. Once when Dr. Edens was talking with me concerning the possibility of Dr. Cannon's assuming the deanship, I said that I regarded his grasp of organizational detail as equal to that of any other administrative officer on the campus, if indeed, not above any other." And this was so in the opinion of many of us who served with James Cannon, not only in the period of his deanship, but through the long years of his leadership as chairman of the Committee on Curriculum. As for the work of his deanship, it is acknowledged by all that he put the administration of the Divinity School on a firmer and sounder basis than it had hitherto attained. But there are other things to be said. Behind James Cannon's often austere exterior there was a perfectly honest concern for the well-being of his students and his colleagues. Through great personal suffering he had learned great sympathy for the suffering of others, and now and again in most unexpected ways it would manifest itself in inconspicuous deeds or words of kindness and beneficence. James Cannon is remembered as a whimsical teacher, a masterful administrator, an educational leader, and a kindly friend. Perhaps of him the Psalmist says it best: "Blessed is the man that walketh not in the counsel of the ungodly,

nor standeth in the way of sinners, nor sitteth in the seat of the scoffers. But his delight is in the law of the Lord. And on his law doth he meditate day and night."

On April 19, 1960, a service of memorial was held in York Chapel. A statement, prepared and presented in that service by Professor Petry, is published in this issue of the *Bulletin*, together with the Resolution of the Faculty adopted at its regular meeting April 13, 1960. Mrs. Cannon resides at 803 Lancaster Street, Durham, North Carolina, and Walter, son of Dr. and Mrs. Cannon, is Assistant Professor of Humanities at Massachusetts Institute of Technology, Boston, Massachusetts.

Holy Week Chapel Meditations

FREDERICK L. HERZOG

Associate Professor of Systematic Theology

1. *The Affirmation of Suffering*

Text: "He learned obedience through what he suffered; and being made perfect he became the source of eternal salvation to all who obey him." Hebrews 5:8, 9.

In our deeds every day anew we must affirm *who we are*. It is never fully decided at our birth, baptism, confirmation, or ordination who we are. No natural event, religious rite, or social custom can decide who we really are. It is the burden as well as the blessing of every day that we must choose ourselves, and it is the *choice* that matters. What we chose yesterday never fully determines what we choose to be today.

In the Western world in recent years the complaint is growing that we no longer care to choose. We drift. We still speak of the dignity of man, but what we really do is adjust to the expedient, the comfortable, the easy. The soft line is becoming more and more the center of the Western dream.

Recently President Eisenhower spoke relative to programs for youth here in America. Among other things he claimed, "Underlying all these (programs) as both *preventive* and *cure* is a happy family; one that finds its greatest enjoyment in such things as the family picnic, the 'cook-out' or home movies . . . We must see to it that our children grow up in a climate that encourages the dignity of man." These words are bad as such. But it is obvious that the dignity of

man is not the same as our enthusiasm for "home, sweet home."
 Commented *The Reporter*:

Bring the charcoal for the grill,
 Don't forget the mayonnaise,
 Roast the wienies with a will.
 Daddy's got himself a raise.
 Momma's got herself a brood
 Battened on a barbecue,
 Happiness is fun and food
 Kodachromed for later view.
 Pass the mustard, pass the can,
 Grandpa's set the nation's goal:
 Spread the dignity of man
 Lightly on a toasted roll.

Does organized Christian religion have anything to say to the soft life? All kinds of revivals are mushrooming again this Lenten season, but are they to the point? Describing a revival, someone related, "The speaker told them that they were damned, damned, damned. This charmed them." Many of us are enchanted by the gospel. It helps us to achieve a richer and more abundant life, that is, in material things. We do not see that the gospel is not given us for material happiness.

Holy Week reminds us of the exact opposite of worldly attainments. We are asked to consider obedience to God to the point of self-sacrifice. The first Holy Week uncovered God's true being as well as man's true being. We easily think of the gods or the one true God as leading a life of eternal bliss, if not sipping ambrosia at least relaxing in golden armchairs. If it were desirable to imitate the gods we should be engaged in a pursuit of happiness in which all obstacles to comfort are overcome. However, this would be as illusory an enterprise as we could possibly be engaged in.

God is love, which is not an abstract principle. God as love is the suffering Son of which our text speaks. Divine love is the love of the *cross*. God in his very being sacrifices himself and suffers thereby. The cross does not reveal the wellspring of all things as eternal blissfulness. Here is pain and sorrow, loud cries and tears.

Jesus learned obedience through what he suffered. His obedience indicates that obedience consists in conforming to God's being. By obedience Jesus "became the source of eternal salvation to all who obey him." This means that those are saved who conform to him.

To be saved means to choose *what we really are*. If we obey Jesus Christ we have chosen our real selves. But this choice cannot be made without suffering. By natural bent we tend to alleviate and

evade suffering. Anesthesia for pain and barbiturates for the nerves are acceptable as long as they are administered within proper limits. However, to claim that insensitivity to pain is ideal in every respect and that we should strive for an anesthetized condition of mind and soul as the ideal human condition is plainly illusory.

What saves us is the suffering obedience of Jesus Christ. As to our response, more is necessary than empathy with his suffering, more than admiration as expressed in the words, "O Sacred Head, now wounded, with grief and shame weighed down!" Faith without re-experiencing Christ's sufferings in some suffering of our own is not faith. Faith is obedience in suffering. As Jesus Christ learned obedience by the things he suffered, we also can learn obedience only by what we suffer.

How should this happen? I have no neatly packaged answers to offer. From the word of Scripture it is clear, however, that unless we become obedient to the way of the cross we'll more and more spread our Christianity lightly on a toasted roll. We cannot be sanctuary, desk, or book Christians only. We must again step out into the world not afraid to be persecuted for righteousness' sake. Jesus Christ stepped out associating with the needy of all walks of life. The needy are always with us, whether they are white or black, or of whatever color they are. We need not become more specific. Of course, we should not seek out suffering for suffering's sake. A martyr complex is a very clear sign of disobedience. But as long as we experience only spiritual ease and comfort we have not chosen salvation in Jesus Christ. Christianity spread lightly on a toasted roll or suffering with Jesus Christ, this is the choice before us. Amen.

2. *Personalized Salvation*

Text: "And being found in human form he humbled himself and became obedient unto death, even death on a cross."
Philippians 2:8.

So many of us, I included, go through Holy Week without fully realizing that it is *Holy Week*. My church calendar lists a national family week, youth week, church and economic life week, and what have you week; also Holy Week. The routine of classes is going on this week, the analysis of dogmas, the study of Greek and Hebrew, the reflection on historical facts; the smooth, at times even sophisticated, dispensing of theological knowledge. There is hardly an interruption. Our studies are running decently and in order as we

expect it of everything in our well-oiled society, for example, of the Durham water and sewage system. Do we feel anything of the agony of Gethsemane right now? Let us not mistake for it the agony of our *busyness*!

In this mood we turn to God's book, to the week we commemorate in Holy Week 1960. We enter an atmosphere of turmoil. A town is "shook up" by a rebellious outsider. Someone had disregarded the disciplines of theological studies and ignored the theological textbooks. He had dared to throw a wrench into the well-oiled machinery of organized religion.

It had been as though someone would come along today and tell the trustees of our university or its professors or whoever sets the religious tone of this institution: "You think you have figured it all out how to run religion around this place, 'You tithe mint and dill and cummin' (tobacco not yet having been imported to Palestine!), 'and have neglected the weightier matters of the law, justice and mercy and faith.'" (Matt. 23:24) Not to speak of calling them names, "You blind guides, straining out a gnat and swallowing a camel!" (Matt. 23:24) But the rude attack on their well thought out rules and regulations and the vilification were only one part of the rebellion.

In a final step Jesus even took matters of salvation into his own hands. Forgiveness of sins, communion with God, this had been well organized in religious institutions. The high priest, the priests, temple worship, all the paraphernalia of Jewish religion were part of a pattern in which religious men had made their life secure on a spiritual plane. Then someone came along, one single human form, and declared the attainments obsolete, the testimony of hundreds of wise religious men, the product of generations of saints and sinners. Salvation, he declared by the sacrifice of his life, was not a matter of tradition, law, rule, regulation, ordinance, or the like but the personal act of one human form in obedience to God.

Salvation, he claimed, must be personalized. It can take place in a human being without the application of any rule or regulation. How? One man has to offer himself up in the service of others, disregarding the barriers of status, religion, or race, knowing no limit in the giving of his self. Someone "forces you to go one mile, go with him two miles! Give to him who begs from you." (Matt. 5: 41-42) Thus it was that Jesus Christ broke down the wall of partition between all men, "the dividing wall of hostility, by abolishing in his flesh the law of commandments and ordinances, that he might create in himself one new man in place of the two, so making peace, and

might reconcile us both to God in one body through the cross, thereby bringing hostility to an end." (Eph. 2:14-16)

If I wished to assume the posture of the prophet this morning I might continue by asking: What would Jesus tell us today? With a bit of paraphrase I might arrive at the following demand: If someone applies for admission at Duke, not only open the doors to any capable applicant, also have a scholarship ready whether the person is black or white. But I do not intend to play the prophet. Moreover, it would be too easy within the confines of a sympathetic fellowship of the faith and the sheltering walls of this chapel.

However, what I at least must say is this: Had Jesus acted the way we usually act and also act this Holy Week we still would be in a rut as far as salvation is concerned. It would still go by rules. But now he has acted contrary to the demands of those who were in the spiritual "know," the respected theologians and the pious church members of his day, in an extremely rude, uncultured, impolitic, even brutal way by having himself nailed to a cross. He believed that salvation takes a personal need of sacrifice.

Are we willing to stake our salvation on his unusual behavior, not trying to save ourselves by any kind of rules or regulations, but accepting his self-effacement in the service of God and fellowmen as sufficient for salvation? We are not Jesus Christ called to destroy the established religious order. But are we willing to bring his work of salvation to bear upon our sinful order and to have him transform it? Why is it that we fail so miserably where Jesus Christ did not fail? Apparently we do not understand the message of the first Holy Week which claims that human life can be transformed by one who becomes "obedient unto death."

Permit me to close with a comment on a text which is not from the Bible but from the pages of contemporary life, from John Kenneth Galbraith, *The Affluent Society*. "These are the days when men of all social disciplines and all political faiths seek the comfortable and accepted; when the man of controversy is looked upon as a disturbing influence; when originality is taken to be the mark of instability; and when, in minor modification of the scriptural parable, the bland lead the bland." If it is true what Galbraith writes, and I have no reason to doubt it, it is all the more urgent that we recapture the meaning of the cross. Human life is meaningful only in the act of self-denial. Our Holy Week services are no more than water over the dam if we do not begin to represent Christ's humbling himself, his sacrifice, in our lives. Salvation is real only when a human being

embodies it. This is the great spiritual lesson our easy-going generation is invited to learn. Amen.

A Responsive Prayer of the Good Friday Worship

APRIL 15, 1960

Almighty God, our Father, direct our thoughts to the cross of Thy Son, to His suffering and death. Give that in His agony we find our salvation, in the sacrifice of His life the power for a new life.

Lord, illumine our minds.

Forgive our sins and reign in the innermost recesses of our hearts. When we waver make us steadfast, when we hesitate determined, when we fear give us love.

Lord, transform our wills.

Make our community of faith a community of the cross ever remembering that "greater love has no man than this, that a man lay down his life for his friends."

Lord, renew our lives.

We pray for those who suffer throughout the world, the sick, the hungry, the lonely, those persecuted for righteousness' sake. May every suffering be joined to Thy suffering, every cry to the cries of Thy Son, every tear to His tears.

Lord, help us to bear one another's burdens.

We pray especially for South Africa, for the just and the unjust, those who see the truth and those who are blind to it. Make the sacrifice of Thy Son the reconciling power.

Lord, be Thou the peacemaker.

Where in our nation or community our fellowmen suffer from injustice make Thou us witness for justice. Help us to acknowledge that in Thy Son Thou hast broken down every wall of partition. Make us strong to do away with racial segregation also in our own community that we more fully embody the meaning of the cross of Thy Son.

Lord, make us true witnesses of the cross.

Grant us to see that there is more than one wall of hostility separating us from our fellowmen, that we are also alienated from ourselves, and that we must be completely reborn to meet the needs which confront us in our social and personal tasks. Help us not to postpone until tomorrow what we can do today.

Lord, give us the will to act.

Make us singlehearted, free us from self-deception, spiritual sloth and pride. Make us unafraid of the disapproval of unbelievers and help us to do nothing but the right.

In Jesus' name. Amen.

XV. The Corporate Life

A NEW DEGREE PROGRAM: MASTER OF THEOLOGY

MCMURRY S. RICHEY

Associate Professor of Theology and Christian Nurture

In the coming academic year the Divinity School will inaugurate a new program of studies leading to the degree of Master of Theology. The new Th.M. degree is not to be considered a step toward the Ph.D. and the profession of teaching and research; rather it is an opportunity for a limited number of superior students to strengthen their theological preparation for the parish ministry, pastoral care, or other special ministries. In effect, it adds a further year of advanced study to the B.D. program.

The new degree program is being instituted to serve the needs of several classes of students. Each year some of our strong senior students express the desire for additional theological training to consolidate their thought and enhance their ministry. Some go abroad or to other seminaries. Others already in the ministry express interest in a return to study for theological reorientation or refresher studies. A few students from other countries, with the B.D. degree or its equivalent, come to the Divinity School for advanced study. Occasionally students with the B.D. from other seminaries in this country request opportunity for further studies at Duke. An increasing number of those returning for clinical training desire to combine this with advanced theological study. Applications from such as these are now being received.

Enrollment in the Th.M. program will be open to a small number of students who have received the B.D. (or its equivalent) with superior academic records. Their program for the Th.M. will require (1) thirty hours of advanced studies, with a minimum grade of "B" in each course. Six hours of the thirty may be taken through directed reading. Those in the area of Pastoral Care may take nine to twelve hours in clinical training. (2) Each student will have a major of at least twelve hours in one of the basic divisions of study (Biblical, His-

torical, Theological, or Practical), and a minor of at least six hours in another of the divisions. At the close of his course of study he must show superior performance in a comprehensive examination over his major and minor areas. (3) Residence for one academic year is required. No more than twelve hours may be taken in summer sessions, and no more than six hours credit may be transferred from another institution. Ordinarily the entire program of studies and comprehensive examination should be completed in a year. In exceptional cases, the time limit may be extended, but in no case beyond three years. (4) There are no general language requirements, but classical or modern languages may be required for certain courses (for example, Hebrew or Greek in Biblical studies).

Each student will plan his program of courses and directed reading or clinical training with the guidance of a committee of two to be appointed by the Director of the Master's Program. The committee will include a professor in the student's major area of interest, who will act as chairman, and a professor in the minor area. The chairman, in consultation with the Director and the other member of the committee, will prepare, administer, and evaluate the comprehensive examination.

Inquiries or requests for application forms may be addressed to Dr. McMurry S. Richey, Director of the Master's Program, in care of the Divinity School.

The Dean's Desk

Winter departed abruptly from the campus just about the end of March this year, and spring hurried forth to walk with glistening freshness through the Duke gardens. To be sure, there were some too preoccupied with human events to attend the stately goings of nature, but this in no way checked her course; and, in the end, most of us believe that the University herself will resume her measured pace toward larger self-fulfillment and usefulness. President Edens' resignation was accepted regretfully by the Board of Trustees March 23, 1960, as was that of Vice-President Paul M. Gross. The University has most certainly lost the able assistance of two men who, each in his particular way, had achieved greatly and had yet much more to give in leadership of Duke and for education. Those entrusted with appointing a successor to Dr. Edens, namely, the Trustees, are proceeding with all deliberate speed, and meanwhile the work of teaching and learning goes on.

In the Divinity School this year there have been signs of renewed and intensifying effort and enthusiasm on the part of students and faculty. Mr. Farris, our Librarian, reports that the circulation—we presume also the reading—of books has outdistanced that of any previous year.

It has been a year when ten new faculty members have taken up their tasks of instruction; and they have been warmly received by students and colleagues. It has been a year of learning to live together, of re-thinking and re-shaping the curriculum together, of increasingly lively discussion of theology and its relation to the actual problems facing the Church and Christian men in our place and time. I do not think I have known a year when there has crystallized a fuller consciousness on the part of the students that not all is right with the world, or even the Church, and that entering upon the ministry calls for something more than accommodation to the status quo.

We shall graduate about sixty seniors this year. Our enrollment has remained at about the level of previous years, with 240 students in candidacy for the B.D. degree. Because our building simply will accommodate no more, we are prevented from enrolling in excess of ninety students in any entering Junior Class. Space has become an absolute priority, and unless we can find means of greatly expanding our physical facilities, we cannot maintain even the present program to which we are committed.

Meanwhile we anticipate the addition to our staff next year of Dr. Robert E. Smith, Assistant Professor of Pastoral Care and Psychiatric Counsel, a half-time appointment in co-operation with the Department of Psychiatry. Miss Harriet V. Leonard will come to us in the much-needed role of Reference Librarian. In co-operation with the Department of Religion, the part-time services of Visiting Associate Professor Frank Baker of Hull, England, will be had in the area of Wesley studies. Assistant Professor Herbert P. Sullivan, graduate of the University of Durham, England, and a student of Oriental religions, with research experience in India, will offer courses in the history of religions, beginning in the fall. It is hoped that we shall be able to announce an appointment in Old Testament before the end of the academic year to fill the post left vacant by the departure of Professor Brownlee.

This year the program leading to the degree of Master of Religious Education has been thoroughly overhauled, and we have the satisfaction of being able to announce the inauguration of the Th.M. or Master of Theology degree. This is a one-year course of study beyond the B.D. and based upon it. It is open to students with superior

B.D. records who desire to pursue more intensive study in a major and minor field. This may be done in any two basic divisions of the present theological curriculum, such as theology and pastoral care, or Bible and Christian Education, etc. The Th.M. program was carefully prepared and, after adoption by the Divinity School Faculty, was presented to the General University Faculty and approved in February. Professor McMurry S. Richey is the appointed Director. Finally, we are able to say that the second or Middle year of the new Divinity School curriculum has been readied for institution next fall. We can report encouraging results from the trial run on the first year of the new curriculum offered for this current year's Junior Class.

This year we have made an effort to visit a goodly number of colleges. Sixteen colleges and universities in the Central Atlantic and Midwestern states were visited and interviews with students had by the Associate Dean of Students, Kelly Ingram. In addition, five other institutions in the Southeast were visited by Mr. Harmon Smith and Dean Cushman, together with three colleges in the South Central region.

ROBERT E. CUSHMAN
Dean

The Bulletin Board

Dean Cushman was Lenten preacher at a number of Indiana churches March 13-17: First Methodist Church, Whiting; City Methodist Church, Gary; First Methodist Church, Valparaiso; First Methodist Church, Chesterton; and the First Methodist Church, La-Porte. On April 18 he gave the annual Phi Beta Kappa Lecture at Davidson College, speaking on "Plato: The Liberal Arts and the Good Life."

From April 27 to May 8 he attended the meetings of the General Conference at Denver, Colorado. His itinerary to the Conference included visitations at the University of Chattanooga, as well as Millsaps College, Jackson, Mississippi, and Hendrix College, Conway, Arkansas.

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Dr. John W. Carlton was the preacher for Religious Emphasis Week at Shorter College, Rome, Georgia, February 8-12. He addressed the Baptist Ministers' Association of Roanoke, Virginia, on March 28. On May 16 he delivered a paper before the ministers of

the city of Roanoke, Virginia, on the preaching theory of Horace Bushnell.

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Professor Waldo Beach has been awarded a \$3,000 fellowship by the American Association of Theological Schools to be used in research and travel for the study of the concept of Christian community in contemporary sociological analysis of American culture. Always in demand as speaker, his recent engagements include addresses at the Conference on Religion of the Independent School of Religion at Buck Hill Falls, Penna., Vanderbilt University, Davidson College, Meredith College, the North Carolina Conference for Social Studies, and Randolph-Macon College.

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Professor William Poteat lectured at the Institute of Religion at Raleigh on February 15 on "Existentialist Themes in Contemporary Literature." Besides giving three lectures at the Presbyterian Church at Chapel Hill, he also participated in the Carolina Symposium at Chapel Hill, March 27-28, and spoke to the Wake County Association of Phi Beta Kappa at Raleigh on April 25.

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Professor William F. Stinespring gave two lectures at the Trinity Methodist Church, Durham, N. C., on "Biblical Prophecy" and "Biblical Archeology."

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Professor Kale conducted preaching missions at St. James Church, Tarboro, and at Oxford, N. C., during the weeks of March 27 through April 8, 1960.

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Professor John Hanks has been engaged at tenor soloist with the University Methodist Church in Chapel Hill, the Duke University Symphony Orchestra, and the Durham Civic Choral Society. He was also tenor soloist in Handel's "St. John Passion" given at St. Paul's Episcopal Church, Philadelphia.

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Professor Kenneth W. Clark attended the sessions of the Southern Section of the Society of Biblical Literature, and the National Association of Biblical Instructors, held jointly at Vanderbilt University on March 28-29. He presented a paper entitled "Worship in the Jerusalem Temple after A.D. 70." He also participated in the Symposium at Dumbarton Oaks in Washington, on "The Mosaics and Frescoes of Kariye Camii" in Istanbul. He will conclude this spring his year of duties as President of the Duke Chapter of Phi

Beta Kappa, and also an eight-year period of service on the Board of Ministerial Training of the Western North Carolina Conference of the Methodist Church.

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Professor James T. Cleland has preached in Broomhill and Wellington Churches, Glasgow; in St. Michael's Church, Dumfries; at the University College of North Staffordshire; at Mansfield College and St. Mary's, Oxford; at St. Mary's, Cambridge; and at Glasgow University (Graduates' Day). He has also visited various Divinity Schools in Great Britain, including Aberdeen, St. Andrews, Glasgow, Oxford, and Cambridge. While in Dumfries, Scotland, he visited with the Reverend Jerry Alexander (B.D., Duke, 1959), who is Assistant Minister there this year.

Book Reviews

The Prophets of Israel. C. Ross Milley. Philosophical Library. 1959. 143 pp. \$3.75.

The Cruel God: Job's Search for the Meaning of Suffering. Margaret B. Crook. Beacon. 1959. XV, 222 pp. \$3.50.

Of the making of books on the prophets there is no end. This one is much like the others. It treats only Amos, Hosea, Isaiah, Micah, Jeremiah, Ezekiel, and Deutero-Isaiah. It does, however include Deuteronomy, and the development of monotheism in the discussion, a procedure much to be commended. The author, a minister with a Ph.D., on the whole writes clearly, though he still seems a bit confused as between the original prophet and the later editors in the books of Hosea and Isaiah.

Miss Crook, retired professor from Smith College, has given us a very thoughtful interpretation of the book of Job, a subject not so heavily overworked as that of the prophets. Unfortunately, the publisher, succumbing to modern advertising exaggeration, has placed these words on the dust jacket: "A Revolutionary New Reading of the Job . . . Literary Detection at Its Best." Fortunately, a dust jacket can easily be thrown away, so that the book can stand on its own merits.

Our present author, in order to explain some of the peculiarities of structure and ideological contradictions in the book of Job, has assumed that the original author was "an educator working among his students in something like a graduate seminar." Once this hypothesis is assumed, it is possible to imagine any amount of manipulation of the folk tale. It is also possible that the "teacher" sometimes contradicted himself, or discussed the

problem of suffering from different points of view. Moreover, some of the contributions of the "graduate students" may have been included in the published result of the researches.

Here are some of the insights gained from this hypothesis: In the folk tale, Job was on trial; in the debate (body of the book) everyone, including God, is on trial. The Poet (i.e., the teacher) can see both (or all three?) sides. The pupils demand that Job and God must confront one another. The Elihu speeches are later interpolations from two different writers. When Job meets God he loses his desire for self-justification. Job's recantation and apology are a genuine insight of the Poet (teacher). The happy ending of the old folk tale was added by the Poet to show that Job's questionings were really better than the friends' conventionalities. Only 42:16 ("Job lived a hundred and forty years," etc.) is an interpolation at the end. Date: 475-460 B.C.

There are two useful appendices, a selected bibliography, and an index. An excellent book for scholar and non-scholar alike.—W. F. Stinespring.

Biblical Chant. A. W. Binder. Philosophical Library. 1959. 125 pp. \$5.00.

Worship in Ancient Israel. A. S. Herbert. John Knox Press. 1959. 51 pp. Paperback, \$1.50.

The term "Biblical" in Binder's book refers to the Old Testament only. "Chant" here really means what is more correctly called cantillation, i.e. Jewish liturgical chanting of the Old Testament. Christian students of the Hebrew Old Testament sometimes ask the meaning of the accent markings other than the Masoretic vowel points found in every edition. Herein

a Jewish professor of liturgical music explains clearly the whole system of cantillation and transcribes it into the familiar lines and spaces of our modern musical notation. Many practical examples are given. The Ashkenazic system is used throughout; this is common in American Jewish liturgical usage, but less familiar to Christian Hebraists. The high price of the book is probably due to the large amount of musical notation required for illustration. The book should be of interest to all Hebraists.

The small book of Herbert is No. 5 in the series entitled *Ecumenical Studies in Worship*. It is an attempt to survey Old Testament ritual in theory and practice. The author regards *Heilsgeschichte* (salvation-history) as the basis of the system. He discusses terminology, practices, objects, persons, and occasions as these appear in cultic activities. The influence of the myth-and-ritual school is evident in the discussion. Many of the Psalms are interpreted as "ritual recitals" and thus are given a *Sitz in Leben* (life-situation). Similar treatment is accorded certain passages from other books, including those of the prophets. Certain kinds of prophets are to be considered as "cultic persons," and even the great reforming prophets did not condemn the cultus outright, thinks the author. The study ends with the thought that it is difficult for modern man to appraise or understand an ancient cultic system and that the fulfillment of Israel's worship is seen in Jesus Christ. An informative and interesting booklet.—W. F. Stinespring.

The Layman's Bible Commentary. Balmer H. Kelly, Editor. John Knox Press. Volume I, *Introduction to the Bible*, 1959, 171 pp., \$2.00. Volume II, *Genesis*, 1959, 127 pp., \$2.00.

This series will eventually include twenty-five volumes. It is an attempt on the part of the Southern Presbyterian Church to reach their laymen with popular, inexpensive, and yet in-

tellectually and dogmatically sound knowledge of the Bible, book by book. Other denominations are doing similar things, often in paper-back; the present offerings are substantial and cloth-bound.

Volume I was written by the Editor and four associates. It has sections on What Is the Bible?, Bible History, Message of the Bible, Versions and Manuscripts, and How to Study the Bible. For the most part this volume is competently done, and it will undoubtedly be of great help to educated persons with no real knowledge of the Bible. However, it will not be as easy for the average layman to understand as the publishers had hoped. The theological position is moderate enough to command wide approval. Only a few superficial clichés, such as "Hosea, prophet of love," are retained. On the whole the doctrines of judgment and redemption are presented realistically, and the fulfillment of the Old Testament in the New becomes thrillingly clear. It is specifically stated that "the Christian Church" is "The New Israel"—an absolutely basic doctrine if the Old Testament is to have any meaning for Christianity.

Volume II has a single author, Charles T. Fritsch of Princeton Seminary. His little book consists of an Introduction, an Outline, and a Commentary. The Introduction quickly disposes of the notion of Mosaic authorship, and adopts the documentary hypothesis, carefully explaining what is meant by J, E, and P. Lest the inexperienced reader be frightened by this sudden plunge into higher criticism, our author follows immediately with a soothingly theological discourse on the Message of Genesis, with an excellent defense of religious values. The Commentary, which takes up most of the space, simply retells the story of the book chapter by chapter, with documentary classification and a few explanatory remarks. The work is competent, but not so interesting to read as most of Volume I. Perhaps there should have been less repeating of what can be read in the Bible, and

more explanatory discussion.—W. F. Stinespring.

The Life and Times of Herod the Great. Stewart Perowne. Abingdon, 1959. 187 pp. \$5.50.

The Later Herods: The Political Background of the New Testament. Stewart Perowne. Abingdon, 1959. 216 pp. \$6.50.

This is a useful pair of history books on a subject of perennial interest to Christians especially: Palestine under the Herodian rulers when Christianity began.

The format is attractive, the end-paper map of Palestine and diagram of the city are excellent aids, as are various Tables and the map of the Roman Empire. Especially to be praised is the generous selection of well executed pictures, about forty in each volume. It is evident that the author knows Palestine at first hand. In addition, a fine bibliographical guide is found in the writer's acknowledgment of indebtedness to sources.

Actually these texts were first published in England in 1956 and 1958, respectively. The story rests heavily, as it must, upon the accounts of Josephus and Tacitus and Dio Cassius; yet the critical reader must regret that these sources are so credulously followed without sifting and amending. Perowne has chosen to write for the laity, and therefore the responsibility is the greater to purify his account from common error and traditional prejudice. For example, it is not historically honest to repeat that John the Baptist was beheaded "to satisfy the whim of an adulteress" or that "Herod was the man who massacred the Innocents of Bethlehem." However, the basic account is effective and informative, despite a stolid style. Unhappily, this pair of short books is high-priced for the individual, although worthy of a place in a public library.

The dedication of the second title to the late Anglican Bishop Weston Henry Stewart will remind recent pil-

grims to the Holy Land of a noble spiritual leader, who for more than thirty years served Palestine throughout a troubled generation. Known everywhere in his purple episcopal robes, he was the lively personification of the Land and its Story which Perowne has here presented.—K. W. Clark.

The Gospel of Truth, a Valentinian Meditation on the Gospel. Translation from the Coptic and Commentary by Kendrick Grobel. Abingdon. 1960. 206 pp. \$4.00.

The Gospel of Truth is one of many Coptic works which were discovered near Nag Hammadi in upper Egypt in 1946 when some peasants accidentally dug into an early Christian tomb. Eleven papyrus volumes were found; only one (now called the Jung Codex) has reached the outside world. It contains five works, one of which is the *Gospel of Truth*. The fate of the other works is not fully known.

In 1956 the portion of the Jung Codex which contains *The Gospel of Truth* was edited and published in photographic facsimilies along with a text in Coptic type and three translations (French, German, and English) by Malinine, Peuch, and Quispel. While this edition must be consulted for the original text, it is expensive, the notes are few, and the English translation seems to have been made from the French translation by a scholar whose native tongue is not English. Grobel has provided us with a much cheaper edition, a very good English translation, and a most helpful commentary.

Professor Grobel has attempted to make his translation correspond line for line with the original work. Where this is impossible because of difficult syntax the section is marked. The translation is printed on the left hand side and the commentary in the form of notes on the right. This format is a happy one because of the ease with which one can turn from the text to necessary explanatory notes and the more detailed com-

mentary. There are copious references to other early Christian works, canonical and non-canonical, which are echoed in the *Gospel of Truth*, as well as theological comparisons and contrasts with the whole panorama of early church thought as it is known.

Besides the translation and commentary there is also a twenty-five page introduction which tells the story of the find of this group of works and gives probable answers to the usual introductory questions. Grobel is in agreement with the continental scholars who first worked on this text that the *Gospel of Truth* is a gnostic work written toward the middle of the second century by one of the Valentinian school, if not by Valentinus himself.

There is also a rather complete bibliography of other works on these Coptic writings which will give the reader some suggestions as to where to go for further study. However, this bibliography will soon be out of date because many other works should be forthcoming shortly.

The importance of the *Gospel of Truth* along with the other works found near Nag Hammadi is difficult to assess. Any work that comes from a Christian group, heretical or not, as early as the second century is important. Our understanding of early Christianity in its varying forms of development is very sketchy. Our knowledge of Gnosticism has come heretofore almost entirely from its opponents. The fact that with these works we may learn something of Gnosticism from those who held these beliefs is exciting. Even a quick reading of the *Gospel of Truth* shows that these Gnostics were much closer to "orthodox" Christianity than has been generally assumed. Certainly the wild speculations described by Irenaeus as gnostic philosophy are not reflected in the *Gospel of Truth*, or if they are, their form is early and much closer to New Testament Christianity. In fact, Grobel is careful to point out how many times the *Gospel of Truth* depends upon New Testament ideas,

particularly those of Paul, the author of the Fourth Gospel and the Gospel of Matthew. This is reflected in the subtitle of our book: A Valentinian meditation on the Gospel.

Since the reading public has been conditioned to become excited about new manuscript finds, and the interest to learn more about these works has become great, it is indeed a happy situation that a scholar has given us a good English translation of this work along with a good introduction and commentary, and all of this at a price that is within the reach of all.—R. H. Sales.

Classics of Protestantism, ed. by Vergilius Ferm. Philosophical Library. 1959. IX, 587 pp. \$10.00.

This book of selected readings was designed for use in survey courses in the history of Protestant thought. Although the selections are abridged, they are of sufficient length to give a good impression of the thought of each writer. Seventeen pieces are included, illustrating Protestant thought from the unknown author of *Theologia Germanica* to Karl Barth. A two-page introduction to each item gives the historical context, an estimate of significance, and an indication of the content. Professor Ferm has admirably achieved his task. By common consent, the selections are acknowledged as highly influential writings in the history of Protestantism. Although one might profit more by reading the entire work in each case, Prof. Ferm has given large samplings, e.g., Calvin's *Institutes*, 61 pages; Edward's *Sinners*, 16; Schleiermacher's *Christian Faith*, 43; Barth's *Dogmatics*, 75. Others included are Luther, Samuel Clarke, William Law, Wesley, W. E. Channing, Ritschl, Kierkegaard, Bushnell, Theodore Parker, William Inge, and Rauschenbusch. Different writers and selections might have been made, but Prof. Ferm has chosen and edited with insight into the story of Protestantism. Unfortunately, the price on this book will probably limit the general readers.—Clyde Manschreck.

The Atonement and the Sacraments.

The relation of the Atonement to the Sacraments of Baptism and the Lord's Supper. Robert S. Paul. Abingdon Press, 1960. 396 pp. \$6.50.

According to the claim of the author—presently professor of church history at the Hartford Theological Seminary, formerly (for 10 years after B.A., M.A., Ph.D. from Oxford) a parish minister in England and later the Associate Director of The Ecumenical Institute in Geneva—"the book is written by a minister for those ministers and other Christians who have discovered that they cannot altogether dispense with theology . . ." (p. 7) The two major parts of the book (296 pages) present a summary of the doctrine of atonement.

In the first part the historical account is limited in a very arbitrary fashion. From the Church Fathers the discussion immediately moves to Anselm, Abelard, and Aquinas, continuing with Luther, Calvin, and later Calvinism. The Victorines, the mystics, the Radical Reformers, and the later Lutherans are not even mentioned. Here R. S. Paul generally depends on not very wisely selected secondary sources, summarizing them in an often repetitious manner. When on occasion he does go to the primary sources, his performance improves but little, since he consults only limited material and without the aid of the better scholarly works dealing with these areas.

The second part of the book continues with the history of the atonement, devoting most of its attention to British and American theology. German liberal theology is completely by-passed; that it might have influenced some of the British thinkers is not even considered. When finally R. S. Paul comes to the contemporary scene, he is content to limit his attention to Aulen, Hicks, Vincent Taylor, Brunner, and D. M. Baillie. The views of Paul Tillich and Reinhold Niebuhr are summarized in exactly two sentences. Developments in

Roman Catholic thought are not even mentioned. There are occasional references to "transubstantiation," but it does not appear that R. S. Paul understands the precise meaning of the term.

When finally in the third part of his book the author does come to speak about the sacraments, the historical relationship to the doctrine of atonement is not worked out. Presenting an interesting synthesis of the views of Forsyth and Bonhoeffer, he argues that here we have the essence of the best in Protestantism. A summary of the doctrine of baptism and eucharist follow, based on selected contemporary works—leaving out some of the very best—and without any attempt to see the historical development of the theology of the sacraments. Nevertheless, it is in this section that R. S. Paul presents his one truly original contribution:

"I would ask the churches to consider a view of the Sacrament that would include the 'baptism' of infants followed by confirmation of believers by immersion, not as constituting two Baptisms, still less as a form of anabaptism, but as constituting one act, one *sacrament in time*—the Sacrament of Baptism by water and the Spirit. The Church should comprehend both actions as complementary halves of the same Sacrament. This would presuppose, of course, that both those who have been 'baptized' as infants and those who have not would undergo the same act in public confession of their faith, but that whereas in the case of the former the action would be acknowledged by the Church in the words of confirmation, in the case of the latter it would be solemnized as believer's Baptism." p. 357.

In conclusion, it should be observed that the book is written with great sincerity and contains many devotionally beautiful passages in good pulpit style. Although inadequate as a doctrinal discussion, it may have a con-

siderable value in providing the parish minister with profound quotable quotations and in acquainting the unaware with the Christocentric nature of the Christian faith and life.—Egil Grislis.

The Degrees of Knowledge. Jacques Maritain. Trans. by Gerald B. Phelan. Scribner's. 1959. 470 pp. \$7.50.

Jacques Maritain stands as one of the very significant Roman Catholic philosophers of this century. He is committed, as would be expected, to the Thomistic tradition, but he also exhibits a freedom of thought and expression which makes possible an attempt to relate his tradition to the present. In this new translation of one of his more important works, the reader is reminded again of the wide range of Maritain's intellectual interests (*per* Thomas) and of his highly individual manner of expression. This is an exacting book in its demand that one read an unfamiliar vocabulary and follow a rather loosely joined argument. To enter into a conversation with Maritain over particular points in the book is probably not wanted and would be of little profit in such a short review. But the reviewer can witness to the demanding and rewarding value of the book for one who wants to see Thomism in modern dress taking on some of the adversaries of the twentieth century.

The one question which I would ask of Maritain at the present is: who does he intend to speak to? The crypto-Thomistic language makes the reading difficult if not offensive to non-Thomists. His argument for the validity of metaphysics may be strongly put, but will those outside the Thomistic tradition read it? Unfortunately we have another effort to speak for Thomism which ends in speaking primarily to Thomists.—Thomas A. Langford.

The Freedom of the Will. Austin Farrer. Scribner's. 1960. 330 pp. \$4.95.

Austin Farrer, the exciting Angli-

can theologian, has undertaken what he calls a "purely philosophical" enquiry into the problem of the freedom of man. The discussion is in the idiom of contemporary analytical philosophy and, by coming to the questions from this perspective, Professor Farrer has achieved his goal of being clear. But clarity in this area does not mean simplicity. And these essays are not simple.

Dr. Farrer takes many of the classical problems of freedom, such as the relation of mind to body and the relation of motive to choice and brings to bear upon these problems the concerns of contemporary psychologists and philosophers. As a consequence, he carries on conversations with important names in contemporary English philosophy, e.g. A. J. Ayer and Gilbert Ryle. But the most striking feature of the study is the careful analysis of the positions of both contemporary determinists and libertarians.

The position which Farrer himself takes is an avowed libertarian one, though it is anything but naive or shallow. The book is not easy reading, but the approach is helpful and the emphasis upon viewing man as a "whole person" is important.

In spite of the fact that this is a "purely philosophical" work, the theological implications are always in the background and the last chapter points in a tentative way to some of the possible relationships between this study and theology.—T. A. Langford.

The Humanity of God. Karl Barth. John Knox Press. 1960. 96 pp. \$2.50.

This little volume contains three lectures of Karl Barth delivered in 1953, 1956, and 1957. While all three are equally instructive on their particular subjects the lecture on *The Humanity of God* (1956) may be regarded as a key to understanding Barth's present theological position. *Evangelical Theology in the 19th Century* (1957) covers a field in summary fashion that Barth treated before,

most extensively in the widely praised *Die Protestantische Theologie im 19. Jahrhundert* which was published in 1947. *The Gift of Freedom* (1953) is an essay on the substance of Christian ethics.

After publication of the three lectures *Time* already heralded "The New Barth." It is true; especially the second essay is indicative of a new approach in Barth. He greatly takes himself to task for the theology of his early period. Speaking of the entire movement which he spearheaded in his commentary on Paul's Romans, he asks a number of sharp questions. "Did not the whole thing frequently seem more like the report of an enormous execution than the message of the Resurrection, which was its real aim? Was the impression of many contemporaries wholly unfounded, who felt that the final result might be to stand Schleiermacher on his head, that is, to make God great for a change at the cost of man? Were they wrong in thinking that actually not too much had been won and that perhaps in the final analysis it was only a new Titanism at work?" (p. 43). In his Romans commentary Barth stressed the distance between God and man to the extent of allowing no common ground whatsoever between the two. That, says Barth, was not quite the thing to do.

Now he stresses the humanity of God. If God's deity is rightly understood his humanity is included. This is not a statement on the basis of a general anthropology. It grows out of Christology. Jesus Christ reveals who God is and who man is. In Jesus Christ God is really known as God. Here God also enters into a covenant with man and proves that he has room for communion with man. "His free affirmation of man, His free concern for him, His free substitution for him—this is God's humanity." (p. 51)

A change in Barth must be acknowledged. First he stressed God's deity, now he emphasizes his humanity. But how much of a real change has actually taken place? Revelation is still

an event which occurs beyond all men who are not the Christ. What Barth is now saying is that God not only reveals who God is but also who man is. In the process every man receives a peculiar dignity. But the material of theological concern is the deity of God and the humanity of God, not the deity of God and the humanity of man. What new element is introduced when Barth calls Jesus Christ the *Revealer* of both God and man?

Barth adds one theological statement to the other. But he does not really concern himself with the man who is not Jesus Christ and with him who as yet has not accepted God's revelation. He says nothing about what the humanity of man outside of Jesus Christ can contribute in the appropriation of revelation. The individual man as a separate entity responsible for himself, humanity which is not part of God's humanity, seems to have no special relevance.

It is a great task to bear witness to God's humanity in Jesus Christ. But what is man to understand of this witness if his humanity in its relationship to revelation is not even considered? Barth does not analyse the structure of man as such and does not ask whether man might have something to contribute to revelation—even if only negatively. As long as the humanity of man is not taken more seriously, the humanity of God, as Barth sees it, might as well still presuppose the *vacuum* of man's humanity in terms of the Romans commentary. Those who speak of the new Barth still have to do more than quote Barth's assertions of a change in his thought to prove that he has really changed. "The new Barth" might well be only one version of the *same* Barth. —Frederick Herzog.

The Ecumenical Era in Church and Society: A Symposium in Honor of John A. Mackay. Edited by Edward J. Jurji. Macmillan. 1959. 226 pp. \$5.00.

This volume honors an eminent Christian missionary, educator, theo-

logian, author, denominational leader, and ecumenical statesman, on the occasion of his retirement after over two decades as President and Professor of Ecumenics, Princeton Theological Seminary. Dr. H. T. Kerr, a Princeton professor and editor of *Theology Today* (which Dr. Mackay founded and edited), celebrates Dr. Mackay's theological contribution and ecumenical leadership in an appreciative lead article. The other eleven chapters, by three colleagues and eight distinguished world churchmen, deal with the structure, theology, world context and mission, and evangelistic, missionary message of the Church in our day. They are enough to disturb profoundly our comfortable provincialisms, whether denominational, regional, national, or hemispheric. Dr. W. A. Visser 't Hooft, veteran World Council secretary, interprets the Biblical and contemporary mission of the Church as a people gathered by God to gather his other people and shows how missions and the ecumenical movement belong together under this divine imperative. Dr. George S. Hendry of Princeton sums up current ecumenical ecclesiological discussion, with a fresh view of the traditional marks of the Church as one, holy, catholic, and apostolic. The essential of apostolicity, he maintains, "is neither succession [Catholic] nor confession [Protestant] . . . but mission" (p. 53). Dr. Emile Cailliet, another colleague, calls for a richer representation of the gospel which will speak to the basic will for life and meaning beneath our culture. Dr. Eugene Carson Blake, prominent American and international churchman, calls for a world base to supersede our national base for the world mission, and looks to the World Council of Churches for such a world center of ecumenical missionary endeavor.

The next four articles may enlighten us and disturb us most. Dr. Hendrik Kraemer, eminent Dutch scholar in world religions, probes the meaning of the East-West encounter for the message and task of the Church; and Dr.

Paul D. Devanandan of India deals with the resurgence of Hinduism and other Asian religions. Dr. Norman Goodall of the International Missionary Council looks at "The New Frontiers of the Church's World Mission," including those of nurturing an adequate ministry in Asia and Africa, theologically out-thinking new and old paganisms, developing the lay missionary witness of the Church, and speaking to present social and political and technological problems. These frontiers are here as well as abroad. Dr. G. Baez-Camargo of Mexico reveals surprising evangelical impact on Latin America in the past, and not-so-surprising urgent need for it today, to go between rigid, authoritarian Catholicism and anti-Christian materialism with "a deep, dynamic faith, coupled with freedom, progress, and cultural creativity" (p. 144).

In the last part of the book, the British churchman Dr. F. W. Dillstone examines "The Encounter between Christianity and the Scientific Ecumenical Movement" (does a cathedral or a reactor best represent our times?); and Dr. D. T. Niles of Ceylon and Dean E. G. Homrighausen of Princeton Theological Seminary wrestle with the problems of the authority, urgency, message, and means of evangelism today. The book ends with biographical notes on Dr. Mackay, and a bibliography of his writings. Perusing these, the reader can be grateful for this and other great leaders in the ecumenical reformation of the Church in our day.—McMurry Richey.

Religious Education. Edited by Marvin J. Taylor. Abingdon. 1960. 446 pp. \$6.50.

Can it all be put into one book? Of course not, but one book can appraise the past, describe present needs and operations, indicate trends for the future, and delineate some abiding essentials that relate to all eras. Such a volume is *Religious Education*, edited by Professor Marvin J. Taylor, of the University of Pittsburgh, and to

which forty writers of reputation have contributed. The book analyzes the numerous and varied aspects of contemporary religious education against the backdrop of current thought in the areas of educational philosophy, psychology, theology and ecclesiology.

This volume is similar in purpose and format to the one entitled *Orientation in Religious Education* which Abingdon Press published ten years ago and which presented a broad survey of principles, agencies and methods and has been widely used. The term "orientation" fairly accurately suited the earlier publication and is not inappropriate for the present volume. Using only four "repeaters" Abingdon has chosen a group of collaborators from among scholars, educators and churchmen whose influence has been nationally and internationally recognized during the past decade. Representatives of Protestants, Catholics and Jews, as well as interfaith groups, have written as specialists in their particular areas, each chapter having a distinctive emphasis. Yet the editorial policy has made possible an unusual congruity. Through a logical sequence in the order of the subjects discussed and through careful footnoting, by which many cross references are made back and forth among the chapters, the book has been arranged as a unified, coherent and well-balanced explication of both theory and practice in current religious education.

While the tone of the book is positive, it is also open-minded. Several of the chapters conclude with a list of "areas for additional study," or a statement of "unmet needs," or a presentation of "burning issues." The reader is aware that here is an account of a movement that is adjusting to the swift currents of the times and is prepared to make additional changes, yet is conscious of its own distinctive and positive contributions to past generations and its obligations to the future. An example of the sense of obligation now felt by religious educators is given at the end of the chapter on "Current Theological Develop-

ments and Religious Education," in which Professor Daniel Day Williams discusses "Christian Education as Theological Inquiry" and declares that "Christian educators . . . not only draw upon theological insight provided by the tradition and thought of the church; but they help to create the body of materials and the reflective criticism which make a living theology possible."

For its excellent coverage of a wide area of relevant subject matter, for its uniformly clear style, in spite of the large number of contributors, and for its possible use as a resource book for an extended period of years this comprehensive survey of present-day religious education is recommended to all religious educators, both professional and lay, who recognize that they also must keep the open mind.—W. A. Kale.

The Need to Believe. Murdo E. Macdonald. Scribner's. 1960. 126 pp. \$2.95.

Murdo Macdonald is a minister in the Church of Scotland who ably preaches with relevance to the contemporary person. This book of short essays or sermons illustrates an awareness of the tensions which afflict our time and a grasp of the answers which Christian faith offers. The book is dedicated to Donald Baillie—and meaningfully so—for it reflects the theological and practical interests of that "great Scotsman." The topics discussed run from psychology, to secularism, to science, to the nature of man, God, and Christ. As an interpretation of these ideas in simple, straightforward language these essays are very good. Especially to be noted are the illustrations which Macdonald uses. These illustrations are for the most part fresh and vital. Because of these positive values this book can be recommended to the minister as a good guide for preaching both in terms of ideas and content. It will serve both to induce thought and to be helpfully suggestive as to ways of expression.—T. A. Langford.